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THE SPIRIT OF THE AGE.

AN ADDRESS,

DELIVERED BEFORE THE EVANGELICAL SOCIETY

OF THE

COLUMBIAN COLLEGE, D. C.

APRIL 6, 1835,

BY STEPHEN CHAPIN.

WASHINGTON:
Printed by James C. Dunn.

1835.

COLUMBIAN COLLEGE, D. C. *April 7, 1835.*

REV. AND DEAR SIR:

The undersigned have been appointed a Committee, by the Evangelical Society of this College, to tender you their sincere thanks for your very able and highly interesting Address, delivered before the Society on the 6th instant, and to solicit a copy for publication. In the performance of this duty, we indulge the pleasing anticipation that you will comply with our request. We are anxious to circulate the discourse among the young men of our country, who are more particularly concerned in the future welfare of the Church; and we feel confident that a perusal of it will afford as much pleasure and profit as we experienced, while listening to its delivery. Accept, dear Sir, an assurance of our constant prayers for your success in the discharge of the arduous duties devolving upon you.

With sentiments of christian affection, we are, &c.

WILLIAM CAREY CRANE, BENJAMIN F. BRABROOK, JOSEPH S. WALTHALL, FREEMAN G. BROWN, ROBERT G. EDWARDS,	}	Committee.
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Rev. Dr. CHAPIN,
President of Columbian College.

COLLEGE HILL, D. C. *April 14, 1835.*

MY YOUNG BRETHREN:

I comply with your request for a copy, for publication, of the Address, delivered before your Society on the 6th instant. I do so, because you are anxious to circulate it among the young men of our country, who are more particularly concerned in the welfare of the Church.

Praying that it may be the single purpose of your life to advance the cause of truth and righteousness,

I am, very affectionately,

Yours, in Christian bonds,

S. CHAPIN.

MESSRS. WM. CAREY CRANE, BENJ. F. BRABROOK, JOSEPH S. WALTHALL, FREEMAN G. BROWN, R. G. EDWARDS,	}	Committee.
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ADDRESS.

You have, my young brethren, assigned me a difficult subject. I will, however, out of a regard to your good, comply with your wishes, and address you this evening on the Spirit of the Age. By this we are to understand that moral habit, which so generally prevails at a given time, as to distinguish it from every other period. One epoch has been called the golden age, because in it the people were free, enjoying a perpetual season of blooming and fruit, and cultivated the spirit of peace and harmony. Another, the silver age, because it was licentious and wicked. Another, the brazen age, because it was violent, savage, and bloody. Another the heroic age, because its wars were conducted by national laws, and their evils greatly mitigated by civilization. And another, the iron age, because in it justice and honor had forsaken the earth. And we may add that, in modern times, one period is called the classic age, because it was distinguished by taste for studying the models of fine writing in the Greek and Roman literature. Another, the age of chivalry, because men were then distinguished for their heroic exploits in defending life and honor. And another, the age of discovery, because the success of Columbus in finding this new world, roused all Europe to go out in search of new regions of golden mines. Thus different moral habits, which have prevailed at different times, have divided history into separate ages, each bearing a name descriptive of its specific character.

What, then, is that leading feature, which now, in common, belongs to Pagans, Mahometans, Jews, Catholics, and Pro-

testants. In reply, I would say, that the history of all these communities has produced a general expectation among them, that some great change in human affairs is fast approaching. I am aware that expectation has ever been a powerful spring of conduct. The present day, then, is not, in reference to this general fact, distinguished by any newness in the principle of action. But still, I believe, that it is marked by the high degree of expectation which now prevails, respecting one common subject. I would, therefore, say, that the present unusually strong expectations concerning some momentous change in the moral condition of man is,—

The Spirit of the Age.

This expectation is excited among Pagans by the decaying influence of their religious systems. It is manifest, on a superficial acquaintance with their history, that they have lost their pristine power, and have long been on the wane. Multitudes have renounced them, as degrading follies, and multitudes more are equally convinced of their absurdity, but who still observe them, out of motives of private or public interest. Besides, Christianity has, at many points, made powerful attacks on the idolatrous world. The light of revelation has shot its beams into her dark dominions, and many of her nations have forsaken their temples, and embraced the Gospel as their only hope. The Bible is already translated into the most extensive languages of Pagan countries, and missionaries are going forth, distributing this word of life throughout their possessions. And this spreading light is to them a harbinger of ruin, as was the presence of the ancient ark of God among the Philistines, to Dagon and all his worshippers.

In the same way, a similar belief has been excited among the Mahometans, that some mighty revolution is approaching. The time was, when they made rapid strides towards universal dominion. But long since, this towering course has ceased, to be followed by a descending movement. Compare the present decrepit and shorn condition of the Ottoman Empire

with what it was, when the formidable Almansor sat on the splendid throne of Cordova in Spain, and threatened the overthrow of Christendom; and you will not wonder that a decay, so rapid and extensive, should be viewed as prophetic of final dissolution. Ever since the battle of Navarino, and even before, Mussulmen themselves acknowledge that their power and faith are fast declining, and will soon become extinct, unless prevented by some miraculous interposition. But these same facts awaken different expectations in the christian church. They view them as the fulfilment of ancient prophecy, making known, that the power of Mahometanism is to be gradually weakened by the force of public opinion, and thus, at the time of the end, to be broken without hand.

It is now about twelve hundred years since the Roman religion began its sway. By the most artful combinations of principles and ceremonies, it has taken a firm hold upon the human heart, and become mighty. For many centuries all the temporal sovereigns of the world received, at the foot of the papal throne, the terms on which they were to hold their sceptres. The Pope, in the zenith of his glory, wore his triple crown, to indicate his claimed dominion over heaven, earth, and hell. But the Reformation, under Luther, hurled him from this arrogant summit, and ever since that period his power has been gradually declining. What is the Catholic church now in any country within her pale, in speculating Germany, in infidel France, and in the priest-ridden Spain, Portugal, and Ireland, but a shattered engine, kept in feeble motion by artificial stimuli. This decay is so manifest, that it is acknowledged by their own adherents. But, instead of viewing it as a precursor of speedy death, they view it only as the lowest point in the ebb of their history, and that the returning tide will soon carry them to higher ground than they have ever yet occupied. It is under the expectation, that her youth is to be renewed like the eagle's, that the mother of harlots is now collecting all her remaining strength, and directing it to

bear on points, where there is the greatest prospect of success. It is under this delusion that she is now pouring out her treasures, and sending out her troops of well-trained Jesuits and Priests, to save civilized heretics from the pains of eternal death. Our own country is flooded with her agents, who openly avow their purpose to erect a line of churches from the Gulf of Mexico to the St. Lawrence, and another, crossing it at right angles, extending from the Atlantic to the foot of the Rocky Mountains, and thus to save this whole land from the doom of heresy by erecting upon it the Catholic cross.

But how differently is this whole matter viewed by Protestant believers. Knowing from the word of God, that the man of sin is to reign twelve hundred and sixty years, and that we now cannot be far from the close of this period, they view all the movements in the mystic Babylon, as the struggles of expiring life. And they already antedate the song of Heaven and of the holy apostles and prophets, when God, with violence, shall cast down the great city Babylon, that it be found no more at all, and with prophetic eye they see the pure church rise upon her ruins in endless perspective.

If we turn our attention to the Jews, we shall find that they also are indulging stronger hopes than ever, that the time of their dispersion will soon close. For nearly eighteen hundred years, they have been scattered to the four winds of heaven. But their own scriptures lead them to believe that they are soon to be gathered, and restored to their ancient land, where they are to become the principal agents in spreading the Gospel among those Gentiles, who have not heard the fame, nor seen the glory of God.

If we look abroad over the political community, we shall find that now, more than at any former time, it is agitated by strong expectations. The privileged ranks and adherents to legitimacy, are looking with intense anxiety to the movements of the friends of reform. They fear that the thrones, which they are so anxious to guard, will be overturned by the mighty

heavings of free principles. Hence, their unholy alliances to resist a shock, which they know they must feel, but cannot endure while standing alone. On the other hand, those who maintain that man is capable of self-government, know that they have to struggle with formidable enemies. They know that a great portion of wealth, and rank, and talent, is arrayed against them—that, to carry their point, they must demolish, or greatly modify, systems, venerable for antiquity, and which, by their imposing forms, and occasional munificence, have taken fast hold of the lower orders of men. They know, too, that each of the parties are fighting under a deep conviction, that they have a mighty stake at issue—on the one hand, the secured succession to all the splendors of royalty; and, on the other, the undisputed possession of all the blessings of civil freedom. How, then, can it be otherwise, than that they should be strongly agitated with the alternate sway of hopes and fears.

In taking this brief survey, we must not overlook the state of that portion of the human race, which have formed themselves into an atheistic kingdom. They, too, have their high expectations. With them, every species of religion is the result of human weakness and folly. Overlooking, as they do, the unobtrusive character of pure Christianity, and looking abroad upon the antiquated state of all the corrupted forms of religion, they flatter themselves, that the darkness of superstition will soon pass away, and that idols and altars will be viewed as the toys of infancy in the human family, and that, in all coming time, the generations of men shall be free from the burden of feeding a crafty and tyrannical priesthood.

Nor will we entirely forget the scientific world. So important have been the discoveries in chemistry, and in almost every branch of physics—so rapid have been the improvements in machinery—so great the spirit of enterprise in constructing canals, railways, and ships; and so wonderful has been the increase of skill in fabricating the conveniences of

life, and in forcing the earth to yield her full strength for the support of man, that they are delighting themselves with the belief that the drudgery of the hands is to be mostly transferred to physical agents, that distance is to be virtually annihilated, so that the most remote nations are to be brought into convenient neighborhood, to enjoy together that plenty and leisure, which will constitute another golden age.

Thus, my friends, I have shown that the present state of the world has produced a general expectation, that some great change is about to take place in its moral condition. But you wish to gain a knowledge of what is the spirit of the age, for a nobler purpose than to gratify a vain curiosity. You wish to learn what are its distinguishing moral traits, that you may thereby know how to prepare yourselves to serve God in your generation, and what are your peculiar encouragements for action. You have seen that the expectations, which now prevail, are of no ordinary character—they respect great good or great evil—changes of the highest moment, in reference both to the present and future world. On the one hand, hoary systems are about to be broken up—systems, which, for ages, have exerted a mighty influence over the destinies of man; and on the other, the kingdom of Christ is to make rapid advances until it attains universal dominion. Most of the present forms of government, are corrupt and oppressive, presenting strong barriers against the prevalence of civil freedom, and the diffusion of Christianity. What then will be the consequences of that radical reform, which they must soon undergo. Public opinion, respecting free principles, is daily gathering fresh strength from the lights of experience and revelation, and will never cease in its march, until the arm of every oppressor is broken—till every despotic sovereign is either hurled from his throne, or converted into a nursing father in the church of God, and the whole power of the magistracy be chiefly concerned to advance the triumphs of the cross. These changes, whether civil or sacred, are near

at hand. Who can estimate what will be their results. What a deep feeling, then, ought they to awaken. How are they viewed by the inhabitants of glory. They hail the return of the Jews as life from the dead. At the destruction of idolatry, the Holy Spirit represents the whole inanimate world in raptures of praise, hills breaking forth into singing, and the trees of the field clapping their hands. And, at the downfall of papacy, the same Spirit calls on them to exult, saying, Rejoice over her, thou heavens, and ye holy apostles and prophets, for God hath avenged you on her.

But it is more important to inquire, what are the duties of believers in view of these approaching changes.

They ought to prepare themselves for corresponding action. The church, above every other community, is under special obligations to render these changes productive of the greatest good. What other body is expected to collect the scattered remnants of Jacob, and to labor, to the utmost, to save the breaking up hosts of Gentiles and Mahometans. Now, above every former period, ought the work of evangelizing the world to be conducted on an extensive plan.

She ought to consider herself as a general missionary society. The Son of God, during his stay on earth, was a missionary, and His Father has promised that he shall not fail nor be discouraged, till he have set judgment, or mercy in the earth. He constituted the church for missionary purposes—to be the chief instrument in preparing laborers to preach the gospel to every creature. Hence he compared it to a light, lighted, not for her private benefit, but to enlighten the world; and to salt, imparted, not simply for her own preservation, but for the purpose of redeeming the earth from moral corruption. Until the church entertains this view of the design of her existence, and cherishes a deep and practical conviction of her obligation to act up to this design, the work of converting the world will make but slow advances—a work which should be the object of all her labors, and charities, and prayers.

But feeling this object as the high purpose of her being, she would form a society, that nothing could confine—she would be perpetually breaking forth, on the right hand and on the left, enlarging the place of her tent, and stretching forth the curtains of her habitation, until she enclose every Gentile kingdom.

The church ought now to possess, in an eminent degree, the power of holy zeal in the cause of missions. The work which she has to perform is, at once, the greatest and most difficult ever assigned to mortals. The field is the world, now worse than a vast waste. It is full of the habitations of cruelty. But as bad as it is, it must be turned into a blooming paradise. And now, every thing in the word and Providence of God, in the state of the church and world, indicates that this work must soon be accomplished. But to do it, will require zeal of the highest character. In human affairs, nothing great is achieved without enthusiastic ardor. It is so in religious matters. The zeal of God gave up his Son to die for a lost world, and the zeal of the Lord of Hosts is pledged to secure to Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession. The zeal of the apostles spread the gospel over the Roman empire. The zeal of Luther broke the power of the Pontiff, and gave existence to the Protestant world. And the church now must possess a similar degree of zeal, before she will gain her millennial rest. To gain this, will make such high demands upon interest, upon courage, and personal services, that she will never seek it, unless she is urged to it by a quenchless zeal. Without this, her charities will be scanty, her prayers faint, and her labors inconstant. It is comparatively easy to give our gold, our counsels, yea, and our bodies, and our formal prayers, too, to advance this work; but a hard thing to give to it our whole soul. We act, I fear, too much on the principle that if the church will contribute, liberally, and give up her sons and daughters to make known the Saviour's love in distant

nations, all will be well—that those whom she has sent abroad, will, every where, plant the standard of the cross; and make the wilderness as Eden, while she, at home, enjoys her repose, and is indifferent about possessing, in her own bosom, the power of religion. But this is a serious mistake. A lukewarm church will never plant missionary colonies, that will be zealous, or flourish to any great extent. If the heart be faint, the pulse must be feeble at the extremities. Zion must lift up her voice, she must never rest, but travail in birth for a world that lieth in sin, before Christ be formed within them the hope of glory.

Besides, there is now special need of union in council, and of resources in missionary efforts. The field for harvest is broader and whiter than ever. But the church is only a little flock, when compared with the unconverted world. Her strength, then, ought not to be diminished by diversions to things comparatively of little moment. I am not here pleading, that the different sections, which now compose the visible kingdom of God, should give up their distinguishing forms. These they may retain, and yet be united in conquering a common enemy. The ancient tribes of Israel were marshalled under different banners, yet they had but one object in view—the conquest of Canaan, and their different standards indicated the approach of but one host. Hence the dukes of Edom were amazed, and sorrow took hold on the inhabitants of Palestine. So, let the disciples of Christ be united in their spiritual warfare, then, though they may choose to form themselves into different companies, still they would be viewed as one combined force, and their discriminating flags would be regarded alike, as the signals of a united onset on the empire of darkness. The chief burden of our Saviour's memorable prayer to his Father, was that the apostles and all believers might be brought into a perfect unity of faith and of object; and the reason he assigned for his importunity was, that such a union would convince the world of the truth of his own legation,

and that they were the objects of his Father's love. And were the disciples of Christ now united in their prayers and labors to save a lost world, this, above every other argument, would convince unbelievers of the power and the Divine origin of the gospel. It is not enough, however, for Christians to be united and zealous in this great work.

But they now, more than ever, need a great increase of spiritual wisdom. It is, at all times, a work of great difficulty to convert individuals and communities from false systems of morality to the pure religion of the Bible. But this work they will have to carry on in a period of great changes and commotions. The sea, on which they are embarked, is stormy and full of counter currents. Hence they must have far higher skill, than what is demanded to navigate, amid the ordinary dangers of the ocean. The bodies of men, which have long been swayed by false theories, are not to become extinct. But the spirit of their creed is to expire soon, and leave these great masses of population without any principle of union. These facts will present new difficulties to the missionary, and render his labors more severe, and, in some respects, more uncertain. How much heavenly wisdom, then, will the Church need to win over the scattered elements of these broken up communities to the kingdom of Christ? before they have time to sink down into the death of atheism, or to reconstruct themselves into some new, and still more corrupting forms of worship.

In what I have hitherto said in the application of this subject, I have had reference to the Church in general. But in conclusion, it is my duty to say something, specially applicable to the members of the Evangelical Society in this College. Your object in attending to the services of this evening, is that you may know and feel, more fully than ever, what are the peculiar duties, which you owe to the present generation. I have been much gratified in witnessing the interest, which, from your first formation, you have continued to mani-

fest in the missionary cause. I was particularly pleased, when invited to address you at this monthly concert, because I indulged the hope, that I might be enabled to say something, that would be useful to you in your after life. What duties, then, does the present crisis in general history demand of you individually? In answer, I would say,

1. You need a deep and practical conviction, that the great changes, which you now anticipate, and which are near at hand, are doubtless intended by God himself to open before you a wider door of usefulness in spreading the gospel. The waters of the mystic Euphrates are to be dried up, that the way of the kings of the East may be prepared. The overthrow of Babylon is designed to accelerate the flight of the mystic angel, having the everlasting gospel to preach unto them, that dwell on the earth, and to every nation, and kindred, and tongue, and people; and the destruction of the armies of antichrist in the valley of Jehosaphat, is intended to give a new impulse to the missionary enterprise. Those who escape it, God will convert into heralds of the cross, to declare his glory among all heathen nations. And such will be their success in winning souls to Christ, that they will put in requisition every mode of conveyance to bring them for an offering unto the Lord, out of all nations, upon horses, and in chariots; and on litters, and on mules, and upon swift beasts, to the holy mountain Jerusalem. We are not certain, that the heretic, when convinced of his error, will, therefore, be ready to embrace the truth. But when we see, that pagans are now casting away their idols to the moles and to the bats, that Turks are abandoning their Koran, or holding it with a wavering faith, and the Jews turning their faces toward their ancient land, holding themselves in readiness to return, and looking out for some great change in their favor, we, certainly, have higher reasons to hope for success in attempts to spread the gospel among them, than we should have, if we now saw them adhering to their respective formu-

laries with increasing veneration. The General chooses for the time of onset; when he knows, that his enemy are either faint or divided, or are losing their confidence in the goodness of the cause for which they took up arms.

2. You ought to have a deep conviction, that it is your duty to devote your life to the missionary service. If you have read your Bibles aright, you have learned, that it is the duty of the whole Church to consider herself as a missionary body, and that it should be the grand object of all her efforts to spread the spiritual blessings, which she enjoys among the destitute nations. If this be true of the whole Church, it must be so of each particular member. It is not now left optional with you to say, whether you will enter this work or not.—God has settled this duty upon you, and you cannot cast it off. For this you were called into being—for this you have been converted—for this you are enriched with gifts and graces—and for this, your life is continued. So that it is left for you simply to say, whether you will perform this duty, or run the hazard of neglecting it. The only question in which you may have any choice in this matter, respects the place, where you will perform your missionary service—whether in the bosom of the Church, or among those who are perishing for lack of vision. The decision of this question, is not so material, as you may fancy. It is only to determine, whether you will hold the rope, or descend upon it into the pit of sin and wretchedness. And those who hold it with all their strength above, may have to toil and suffer as much as those do, who labor below. Carey, when he left his brethren in Europe, said “I will descend the rope, if you who stay above, will hold it.” They engaged to do so. And in doing it, Pearce, and Fuller, and Hall, and others, wore out their lives at home; sooner than did their brethren, whom they supported in distant fields. If you have good reasons to believe you can accelerate this work most by preparing agents for it, you will stay at home; but if you feel yourselves qualified to serve

it in the dark places of the earth, you will hasten to your foreign field of labor. Let it, then, settle down in your hearts, my brethren, that you are missionaries, and that you must remain so, or rebel against your Maker. From henceforth the world is to be your field, and you are never to cease to labor upon it, until you are taken from it by death, or see it converted into the garden of the Lord.

3. You need a great increase of that faith, which is the substance of things hoped for, the evidence of things not seen. The promises, respecting the universal triumphs of the gospel, are many and emphatic. Take up the sacred volume, and you will find something in almost every page, respecting the future enlargement of the Redeemer's kingdom. Indeed, so full is it on this subject, that the Holy Ghost hath said, that the testimony of Jesus is the spirit of prophecy. Whenever the prophets strike the joyful harp of Zion, we hear the songs of millennial glory. He, Christ, shall have dominion also from sea to sea, and from the river unto the end of the earth. They that dwell in the wilderness shall bow before him—the kings of Tarshish shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, and nations shall serve him. All nations shall call him blessed. For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. For the gods, that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. Now, faith in these promises will change them into the quickening nourishment of the soul, and prompt it to act with a zeal and a constancy, proportioned to the infinite value of the good to be obtained. But to you, they will never become springs of action, if your faith in them be feeble and inconstant. A sword may as well rust out in its scabbard, as to be given to

a soldier, who has no confidence in the elasticity of its strength, or the keenness of its edge.

Besides, the evils which you are to relieve, and the blessings which you are to impart, are not the objects of sense, but are alike invisible and distant. It is in the far west of our own country, on the gloomy shores of Africa, or on the distant plains of Hindostan and Burmah, that Moloch now reigns over degraded millions, torturing his subjects with cruel rites, and daily consigning them by hundreds and by thousands to an inglorious grave, and to the pit of endless burnings. But as all this wretchedness and death are felt, many thousand miles distant, we are but little affected by them. We enjoy our repose, and neither weep nor feel the throb of anguish over these remote regions of misery and ruin. Ah! my brethren, how much do we need that strong faith, which would bring around our feet, this remote scene of sin and death. How much do we need the living faith, which animated the Apostles and primitive believers. When they had received the Spirit at Pentecost; they left their upper chamber, where they had prayed and sung together with holy delight, and went forth as missionaries of the most High. They displayed the banner of truth, they blew the great trumpet of the gospel, and it was heard afar off. Arrayed in gospel armor, they abjured the world, and in the name of Christ, waged war with the powers of darkness; and their weapons were mighty to the pulling down of strong holds. The world fell before such combattants, and its pomps and vanities, its riches and honors, its science and learning, its arts and arms, its potentates and gods, were subdued by the doctrine of the cross.—Let Christendom now be animated by the same spirit, and go forth in the strength of their Redeemer, and how long would it be, before the great voices in heaven would say, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign forever and ever.

My brethren, how responsible is your present station. God

has brought you upon the stage of action at a time, more interesting and eventful, perhaps, than has been any past, or will be any future period in the history of the world. Certainly the Church cannot be far from her millennial reign. To this conclusion we are led, both from the present attitude of the world, and the light of prophecy. I know that prophetic language is obscure and hard to be understood. Indeed, to answer its end, it must not be so plain as to abridge the freedom of the impenitent, and yet sufficiently clear to guide and comfort the people of God in all their duties and sufferings. The Scriptures have clearly revealed to us, that the man of sin is to exist only twelve hundred and sixty years, and that his overthrow; and that of the false prophet, will nearly synchronise. But they have not thus revealed to us the exact date of his origin. Hence it is difficult to determine, precisely, when his reign will expire. But we know that these powers have long existed, and that, upon every principle of calculation, they have far passed their zenith.—For several hundred years, they have been on the decay, and they must soon be overthrown, and, on that event, the fullness of the Gentiles will come in. The long promised rest of the Church, then, must be near at hand, and fast approaching. Before the young men of this generation, scenes are opening, which, more than any preceding, are deeply to affect the history of man in all coming time. The day cannot be far distant, when the Lord will consume the beast and the false prophet with the spirit of his mouth, and destroy with the brightness of his coming—when he will utterly abolish every idol under heaven—when he will convert and gather into his kingdom the outcasts of Israel, the descendants of Abraham. For God, within comparatively but few years, has shed down upon his people, in an unexampled degree, the spirit of missions. He has prompted them to put in operation a train of the most appropriate and powerful means to regenerate the world. These he will certainly bless, far be-

yond our highest anticipations. He has graciously promised, that the richest effusions of the Holy Ghost shall rest upon the Church in the days, immediately preceding her long and triumphant reign upon the earth. Now there are only scattering drops, compared with this plentiful shower. Now the Church is slowly increased by separate and individual conversions. Then, a nation will be born in a day. "Then the wilderness will become a fruitful field, and the fruitful field be counted for a forest: then all the powers of nature, all the resources of Providence, all the advantages that are possessed by men in every variety and state, will jointly contribute to aid the general triumph. 'The multitude of camels shall come up; the dromedaries of Midian and Ephah: all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord. Kings shall offer their gifts, and the majesty of all earthly sovereigns will bow to the majesty of the Saviour. All the spoils of earthly grandeur will be laid at his feet, and none will be exalted in that day, but the Lord and his Messiah." These are the scenes fast opening before us. Yes, my young brethren, you may live to see more than their incipient dawning. Certainly you will have much to do in hastening their accomplishment. Are you, then, prepared to enter upon them? Have they come up before you, in all their overwhelming consequences? To act such an exalted part in the day, when God shall arise to shake terribly the earth, you need, more than any preceding race of Christians, the high qualities of holy courage, Christian fortitude, self-denial, and the spirit of prayer. The Scriptures fully apprise us, that the time, which shall introduce the millennium, is to be a season of unexampled suffering and peril. Are you, then, let me repeat, prepared for action? Are you prepared to enter on this momentous and closing drama of time? Have you that courage, which no dangers can appal—that enthusiastic devotedness to your work, which would lead you to sacrifice every earth-

ly interest to advance it? Are your desires so intense to spread the good news, that Christ died to save sinners ; that in doing it, you are ready, if need be, to meet martyrdom in its most frightful forms? Have you that faith and fervor in prayer, which will bring down for your help the Holy Ghost, and retain him for your aid—that agent, which alone must give life to your soul, and make all your labors triumphant. Privileged young men, I almost envy you your station and your prospects. Long after your fathers are sleeping in the dust, you are to be employed in a work, pre-eminently fitted to ennoble the mind and assimilate it to God. Go then, and count not your lives dear to yourselves to make known, among the most barbarous nations, the love of Jesus ; and may you win many a poor pagan to satisfy the travail of the Redeemer's soul, and enrich his crown of glory.

ORATION,
DELIVERED BY F. G. BROWN,
AT THE
COLUMBIAN COLLEGE, D. C.
JULY 4, 1895.

ORATION

DELIVERED BEFORE

THE ENOSINIAN SOCIETY

OF THE

COLUMBIAN COLLEGE, D. C.,

JULY 4th, 1835.

BY FREEMAN G. BROWN,

A MEMBER OF SAID SOCIETY.

WASHINGTON CITY:

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1835.

COLLEGE HILL, *July 9th*, 1835.

DEAR SIR: The Committee of Arrangements for the 4th of July, are instructed to tender you the thanks of the Enosinian Society for the very interesting and appropriate Oration delivered on the Anniversary of American Independence, and to solicit a copy for publication.

With much respect,

We are yours, &c.

WM. CAREY CRANE,
SOLON LINDSLEY,
JAMES BENNETT GIBBS, } Committee.

MR. FREEMAN G. BROWN.

COLUMBIAN COLLEGE, D. C., *July 12th*, 1835.

GENTLEMEN: You have done me the honor to request a copy of the address delivered on the Anniversary of our National Independence, and you will please accept my thanks for this additional token of your regard. If you think its appearance from the press will in any manner farther the cause of true patriotism, it is at your disposal.

Respectfully, your obedient servant,

F. G. BROWN.

Messrs. WM. CAREY CRANE,
SOLON LINDSLEY,
JAMES BENNETT GIBBS, } Committee.

ORATION.

FELLOW-CITIZENS: The American yields to the people of no nation in warm and elevated patriotism. He was not born in the court of kings, nor has he inherited a liberal patrimony; he was driven an *exile* from the home of his ancestors; he was cast upon a rock-bound coast and friendless shore, where he conversed with famine and pestilence; he has been familiar with the yell and tomahawk of the savage; and nurtured amid the flames and roar of the battle-field. His fathers have been sacrificed upon the altar of freedom, and his country is bound about his heart with an inseparable cord. The first flowings of his infant veins are animated with the magic notes of independence. The first breathings of his youthful soul are prayers of devotion for the interests of his land, and his sweetest task is in rehearsing its praises.

With feelings like these, we have greeted the returning morn which has ushered in our National Jubilee. Yes! the Sabbath of our Liberty has come and millions are in waiting to pay their homage. Among this vast number, *we* are permitted to form a portion. Welcome, then, fellow-citizens, to the shades of this peaceful grove. You have retired from the anxieties and bustle of life, to join with us in celebrating this public festival—with *us*, a youthful band, who, in conformity to a usage established by the Alumni, and preserved by the associates of our honored alma mater, have convened in this quiet manner to talk over the incidents and state of our country, as those who are about to step upon the stage of manhood. You will bear in mind that our efforts on this occasion are the efforts of juvenile minds, untutored in the knowledge and ability of the orator, and be to us in the language of the poet, "*nostris erroribus indulgete, et nostris virtutibus valde benigne.*"

Shall we improve the few moments allotted us by dwelling upon the advantages which the great charter of our liberties guarantees to us? Shall we comment or reflect upon its high

practical results in the establishment of our civil, political, and religious institutions? No! the comparative excellence of our Government, overflowing as it is with the most glowing and lovely display for the pencil of the painter, and the enchanting powers of the poet; this shall not be the subject of our theme. Confident as we are that our political organization will be sustained by posterity, it will be sufficient that *they* write the history of those truths which we so highly appreciate, and which we so often delight to eulogize. Or shall we take you back to those dark and frightful days, when a few feeble colonies were hunted and butchered by a numberless and inhuman foe? *Shall* we ruffle your peaceful bosoms by depicting the scenes of blood and conflagration which marked the footsteps of our cruel enemy? Shall we awake again the long-hushed cries of helpless orphans and bereaved widows ascending to heaven for vengeance upon the author of their woes? No! Those who were once our enemies are now our friends; they have entwined the laurel branch about our flag and given us the emblem of peace: as christians then, as philanthropists, we should never wish to disturb the hatchet which has been formally buried under the tree of peace. We should show to them and to the world that magnanimity and loftiness of soul, which bear such fortunes without undue elation and with becoming modesty.

Since neither of the aforementioned topics are those of our choice, shall we dwell upon the virtues of those who were engaged in these struggles for our freedom, and have left to us lasting proofs of their valor upon the plains of Lexington, the heights of Bunker Hill, Saratoga or York Town? No! their fame is written in the hearts of their countrymen, and the latest generation will be familiar with their deeds, though they be traced upon no showy monument. Peace, then, to the ashes of the soldiers of the revolution! Peace to the decaying relics of our venerated fathers! while we would not forget their virtues, we would rejoice in hope that their heroic spirits blaze around the throne of God, and there bask in the sunshine of eternal bliss.

Passing over, then, a review of these topics, let it be our object not so much to delineate the attracting features of our wide-spread field of happiness, as to light upon spots wild and uncultivated. Others have sketched their glowing pictures of the present age in the onward march of mechanism, of invention, of experiment, of enterprize, of moral chemistry, of concentration, &c., and especially can this spirit be

said to prevail among the American people; they aim to strip science of its intricacies and to adapt their investigations to the great and noble pursuits of life. Nor are they satisfied with present acquirements, but are pushing on their inquiries, and steadily and perseveringly striving to reduce the whole world of matter and mind to general principles, easy to be understood by all. And such is the restless spirit for improvement now apparent throughout our land, that we may rest confident that our countrymen will never cease their zeal in extending the dominion of science over the laws of nature. Our country is fast advancing in population; our Atlantic cities are daily crowded with immense numbers from abroad. The tide of emigration is rolling onward toward the mighty West, darkening the extended prairie and causing the wilderness to smile. The genius of America is unfolding her scroll that we may catch a view of our future glory. How often have statesmen of all nations, casting their eyes over this country, and viewing peaceful villages, magnificent cities, and extended territories, powerful fleets, and vast wealth, felt their whole souls overwhelmed in anticipation of the sublime spectacle that must one day burst upon the vision of the world.

But, fellow-citizens! can you be ignorant that, notwithstanding all these indications of happiness and prosperity, there are evils in operation through the whole length and breadth of our Union that threaten to blight these fair hopes, and convert the joyous exclamations of statesmen into long and bitter wailing? There are such evils, and it will be our design to point them out and suggest suitable correctives. We wish to speak of *facts*: with the leaves of a sybil we have nothing to do. To flatter our vanity and lull us to sleep, when threatening clouds o'erhang our heads, is by no means the duty of one who makes his *country* his theme.

It is a matter of comparatively small consequence that we be zealous and critical in finding out whether every minutiae in politics are strictly orthodox, and then whether they be entertained and practically obeyed. Very few are the governments which have sunk on account of having imbibed wrong ideas of civil codes necessary to their prosperity. Industry, frugality, and virtue, when combined, have done more to cement and strengthen a republic than all the deep and profound investigations in the science of politics. There is nothing wonderfully mysterious in framing laws competent to advance a community; the most necessary impulsive forces lie not within the range or right of legislation. These are

correct dispositions and feelings, moral sentiments, and habits of men. And in the same degree that they are destitute of these qualifications, in the same proportion will they be ungovernable, and they may arrive at that state where human wisdom can never reach them. All the projects and philanthropy of statesmen cannot reclaim or open before them a happy road to honor. Under other and better circumstances it is an easy task to make laws for nations. Men possess *within* themselves the principles of vitality or destruction. The perpetuity of government depends upon the virtues at their fire-sides, and in their social intercourse with each other. Ask the greatest of the fallen republics to tell you the rock on which they suffered shipwreck, and their reply would be, that it was not so much the misconceptions of suitable legislative enactments as the inordinate desires of those who composed the people. They would tell you that the temperance of Sparta was the safest bulwark that ever surrounded a city. They would tell you that fortifications, however lofty and seemingly impregnable, will not give security when effeminacy and vice reign within. That it is far easier to undermine piles of rock, than to shake the virtue and sobriety of a people. They would tell you that when a people are stupified by voluptuousness, standing armies are weak agents in repelling hostile invaders. They would tell you that the laws of Lycurgus nourished the strongest sinew that ever hurled a javelin, and cultivated a brazen fortitude that could endure any hardships and face any foe. The record of the effects of luxury in the history of our race is appalling to humanity, as it is disgraceful to rational creatures. The motto of the epicure, "*live, while you live!*" seems to have been adopted as a just sentiment, and sensual gratification has been most eagerly sought as the only end for which man was created. And what has been the consequence? Human life has been diminished from an age to a fleeting day. The manly, the athletic form has dwindled into a mere dwarf; the stern visage and lofty brow have lost their befitting peculiarity. And even since our own settlement as a people this change may be seen. Had not our fathers possessed an iron constitution, they never could have endured the many fatigues and exposures which fell to their lot in their long campaigns in the pursuit of freedom. Had they not lived in and courted danger, they must inevitably have been overcome by the superior military force of their enemies. Had they been reared upon the lap of luxury, tasted the grapes of every vine, and been fed upon

the fruits of every zone, they never could have looked famine in the face and bade defiance to hunger and cold. In this instance of peril, their temperance and simple regimen were more to them than multitudes of disciplined troops, and their sobriety both wrought and wielded their weapons. But it needs no sapient mind to discover that the cities which were founded by them, a hardy and weather-beaten race, whose countenances glowed with the vigor of health long after four-score years had passed over their heads, *now* exhibit a puny stock debilitated by the least exposure or physical effort, while the sunken eye, pale cheek, and languid gait exhibit the thousands which death is annually slaying upon the altar of fashion and extravagance. As a necessary consequence of this more than raging epidemic, debility of intellect follows. Luxury retards mental exercise, enfeebles the powers of the understanding, dissipates the imagination, and shuts up the gates of the soul. A greater part of the books that crowd our "circulating libraries" have been written under the influence of a morbid and sickly mind—a mind devoid of clearness of perception and wanting in full and vigorous exercise. How many are there among us of all ages and sexes who plunge headlong into the current of popular taste, and are fascinated more by the tale of some bravo, midnight assassin, sick-brained lover, or sea fairy, than by the solid and polishing works of moral science and history. They have become mentally intoxicated, and of course demanded an aliment corresponding to the state of their souls. How many among the great mass of young men in our country that would sooner covet and earn a fame for the authorship of some popular novel, than even for a *discovery* in natural or intellectual philosophy! And how many a fair dame that would sooner blush to own her ignorance of certain stories of fiction, than the branches of geology, chemistry and botany! Is our highest delight always to be found in perusing the productions of a vicious heart? Is the saying true which has been asserted with so much confidence both among ourselves and abroad, that we can encourage no literary or scientific work unless it be exotic; that Americans will read every thing in which they are caricatured, but nothing that gives a fair and correct portrait of themselves and their country? If this last assertion be true, foreign emissaries rightly understand our character in gratifying their own selfish, niggardly spirit. Another Basil Hall, Trollope, or Kemble, may visit our shores, partake of our hospitalities and civilities, and finally gull their benefactors by selling

them their shameless books. The giants in intellect and physical frame who flourished in by-gone days, and whose labors were so highly appreciated, who carried us through our revolution, bearing aloft over every obstacle and through every danger, and finally placing our Government on the pillars which now uphold it, were not of this degenerate school. The secret of their success lay simply in their physical strength and moral training, by which they were able to labor long and perseveringly in the mines of science and the great business of active life.

I have hinted that literature takes its complexion from the state of the public mind. If a sickly taste characterizes the people, they call into use a corresponding kind of literature, and so the reverse. Thus too with *arts*, no new inventions are made while the powers of genius are weakened by the infirmities of dissipation, or chilled by the neglect of a community devoted to luxury. But industry and manual labor are too generally looked upon as compulsive, arising from misfortune, and held as becoming only the lowest class of society. Hence many in order to acquire a livelihood, without the disgrace which themselves and others affix to labor, seek for offices and titles of distinction, both at the expense of health and emolument. How many are the parents who send their sons to colleges, and give them a profession in order that they may flourish with a "degree," when they would figure far better at the anvil or plough. Is this the way to rear up the temple of liberty and give a symmetry to its every part! Away, then, with the idea that industry and the operative arts are a reproach. Every man, though he be as rich as Cræsus, is bound by the laws of God to be *actively* engaged in some employment. And so far from the mechanic and laborer being useless in the erection and preservation of our Union, they are its bone and muscle, its *pride* in the eye of the political economist, without whom this national fabric must fall to ruins.

But the greatest evil of luxury is seen among the less opulent of our population. Fascinated by the life of their more wealthy neighbors, and anxious to flourish in a similar style and circle, and conceiving mere wealth a passport to respectability, they are ready to sacrifice their all, in order to obtain what will enable them to equal in splendor their more opulent neighbors. Such are the legitimate consequences of luxury. No circumstances whatever can lessen its effects. It is more deadly than the pestilence which slays with its unseen darts its thousands; and more to be deplored

and despising the adulations of the ignorant. By this means, instead of the offices in the gift of the people being aspired to by the worthy, there is a disgust for distinctions which are attainable only at the expense of all that is personally dear. In every government there are generally a few who are mainly instrumental in swaying the public mind—whose voice is law, and to whom the great mass look up as their judges and leaders. The power of such is almost without a limit, and they will often turn it to their own selfish purposes; they will wrap the cloak of purity about the idol of their devotion, array it with decorations which charm the eye of the unsuspecting, and appeal to the depraved passions for shouts of applause. Now it is the policy of republicanism to examine the claims of every man who is a candidate for office, to sound his political principles, his moral purity, integrity, and intellectual power; and it is our deep regret that the possession of these qualifications is not more universally made the criterion for preferment. It must be, or we shall lose the honor of efficient counsellors. Another body of men, whose influence is by no means small, are the conductors of our public journals. Their responsibility to their country cannot be measured; they mould to a great extent the character of a people; they make an impression upon it for the better or worse. Next to the honest and enlightened statesman, there is no individual more deserving the gratitude and honor of a community than a high-minded, intelligent, and virtuous editor of a news journal; such a man exercises a supervision over every branch of society, for which he trims his midnight lamp, watching the liberties of his country; days of pleasure come and go, but not for *him*. Some may devise plans for the corruption of his government, and to spread moral ruin over the land, but *he* is prompt in detecting the offenders and holding them up to public shame. Others may indicate tokens of fear and alarm when danger approaches, but *he* is struggling to avert the storm, and effect the peace and happiness of the people; the undeserving may be commended, but *he* undergoes a martyrdom for the public good; the guilty is punished, the innocent protected, the uninformed instructed, the meritorious introduced into notice, civil and religious liberty advanced, and the citadel of freedom fortified and strengthened. But while our country is blest with many such streams, that water and fertilize, it is curst with an infinite number, whose nauseous and putrid vapor is continually filling the atmosphere with disease and death; they are pests, and more than floating nuisances, and

though they are issued under the sacred motto of "Liberty of the Press," this should be for them no sanction. However high in the estimation of a certain class such men may be, and whatever the professed object of their labor, *they* manifest the spirit which actuates them upon every column of their periodicals—to heap their bitter invectives upon those who are politically opposed to them—to brand with infamy every suggestion that does not harmonize with *their* opinions—to slander and abuse—to scruple the motives and veracity of those who disagree with them—to influence the suffrages of the illiterate by declaiming about aristocracies, democracy, monopolies, &c. ; in one word, to effect their selfish ends, by kindling and causing the fire of party spirit to burn and rage. These, these are the incendiaries which are baffling the hopes, the prayers, and the toils of the patriot, which are creating jealousies and divisions among the people, and embittering their cup with the dregs of wo. Increase and multiply the means of weekly and daily communication throughout our country, let every cottage and cabin be furnished with a newspaper that will give a faithful account of every new movement, and every important matter that relates to the nation; and let every man be thereby qualified to decide upon the just merits of every question that concerns him as one of a sovereign people. But let not the productions of the designing and mischievous,—the thoughts and actions of the depraved, be found at the door of the guileless peasant, or in the hands of the vicious and lawless, to deceive and contaminate the former, and explode the passions of the latter. Then there *will* be, as there *should* be, a greater confidence in rulers and in the ruled, a less degree of distrust towards those in power, and a more liberal feeling manifested towards those who guide the affairs of State. As a people we are professedly united in one common cause, the good of a Government for which our fathers poured forth their blood and treasures, and in the dissemination of the true doctrines of liberty. We are the children of those who have collected together from various nations; who fled from tyranny oppression, and factions, to enjoy undisturbed the blessings of a free and happy nation; we are surrounded with every facility to gain happiness and glory. Providence has smiled upon all our efforts, and showered upon us the bounties of his hand, and if we prove negligent of our trust and privileges, the voice of our fathers will be heard from the grave in terms of rebuke; the same kind hand which has been with

than the ravages of famine or war. If then you would not see science, religion, the arts, the happiness of mankind, and our glory as a country blighted and buried, you must turn your attention to a correction of this evil. Heaven calls upon you as accountable beings, to disabuse the blessings of a provident hand; the soul, its energies, its exercises, its value unite in protesting against brutallizing by animal indulgences, and destroying that immortal part for the culture of which, man was created and lives. This is not a subject for declamation, or passing notice, it is one which bears directly on all that is precious in that boon which cost our fathers years of trial, and rivers of blood; if we do not view it in all its heinousness and detriment to our political institutions, it will bring upon us the curses of early decay, and bury us with those nations whose fluted columns and gilded temples are now mouldering in ruins!

Men are overleaping the bounds of independence, and in their stride for liberty are forging their own fetters. The good and virtuous are beholding with pain the general spread of insurrections. The wise are asking for the magnitude and boundary of this portentous evil. The peaceable are inquiring if their lives and homes shall always be placed in jeopardy by the ruthless hand of an enraged populace, hurried on to deeds of slaughter peradventure by the incendiary movements of a mere outlaw? The citizen is demanding if he is always to wear about his person weapons to defend himself from the attacks of a madman? The friend or religion, if God's sanctuary is to be desecrated and wrapt in conflagrations? And the sentinel of liberty, if freedom of conscience, speech, and action, on the great subject of politics are to be restrained, and the day set apart for an expression of the popular will in the selection of their rulers be violated by storming the ballot-box, and falsifying the suffrages of the American people? Can liberty exist without law? No!—If we *have* laws let *them* be the guardians of our liberties, and let *them* pursue and chastise those by whom they are disregarded. Let those who are the friends of good order show their willingness to abide the decision of our judiciary, and let them assist our police in every possible manner in bringing offenders to justice. Let this evil continue and the time draws nigh (has it not already approached,) when the mouths of your legislators will be silenced by those who stand ready to make them pay the penalty for the free and open discharge of their duties. If this infamous work of dis-

organization proceed as within the year past it has ; if this tide of outrage and lawless violence still swell on, then, "farewell, a long farewell, to all our greatness !" Anarchy is our lot, the sun of our liberty has set, and the historian may write upon our mouldering ramparts "*fuit Ilium !*"

Another topic to which we would invite your attention, is *frenzy in party zeal*. Party spirit was said, by an eloquent writer, to be "the salt of our political existence," and we are far from holding out an idea that parties founded on *principle* operate otherwise than to the public good. Like fair systems of competition, parties promote the cause in which they are engaged, by correcting each others errors, and fostering a noble emulation in public men. And so long as they make it their business to search out truth, and honorably maintain their sentiments, and with justice and good feeling expose the falsities of their opponents, so long as they are united not to advance *men* ; not to raise factions and intrigues ; not to abuse and calumniate, so long they are the vital principle which flows throughout the political system, and gives a healthy action to its every member. Without party spirit, the interest taken by a people in their country would be hardly perceivable ; no new projects would be adopted for its good ; a knowledge of its history, its constitution, its executive, legislative, and judicial powers and privileges would be but little studied, and consequently imperfectly understood ; patriotism would be quenched, and an apathy prevail among those who compose the nation, that would sooner or later work its destruction. But while such are the benefits of party spirit, "energetic, yet forbearing—animated, yet tractable—warm, yet courteous," *frenzy in party spirit* is a corrosion of the deadliest kind, it perverts political schemes, powers, and privileges, which had for their object the highest interests of a country, and "visibly destroys the fabric upon which it feeds." This spirit has stolen into the domestic apartment, and breaking up relations and friendships, has entailed an odium which has descended from sire to son, and from mother to daughter ; it has entered the house of God, committed sacrilege upon its altar, and closed the book of life. The statesman has fancied a plot in every action and measure of his fellow ; he has looked with a jealous eye upon his coadjutors in power, and doubted the motives of those, not of his party, who have in a *solitary* instance acted with him ; he has sought more to identify himself with a *name* than to act a magnanimous, independent part on the political arena, fearless of the frowns of partizans,

of futurity, and see if the historian has given a high-wrought eulogium upon our insignia of war, if he has lighted up his pages with the blaze of our military achievements. No! he who has declared that "*swords shall be turned into pruning hooks*" will indite to the narrator sublimer subjects; *Christian* historians will then wield the pen, and no longer shall the terror of *arms*, but *moral goodness* graduate the chief glory of a country. What, too, are talents, when conscience has no seat in the heart to govern the intellect or sway the passions? What are political tenets, though grounded, as they may be, in the depths of mental and civil research, and bright and shining as they may otherwise appear, if the *heart* has never been cultivated, and no healthful *moral* streams have ever refreshed the soul! To what may be attributed the many victories of our Washington over his enemies? We see him uniting the efforts of his mind with those of his *heart* for his success. On the eve of battle, silent and alone we trace his walk to some sequestered spot, and there listen in imagination to his supplications unto the Supreme Power to "bless his nerveless arm with might and victory, to smile upon his war-worn soldiers, and awake spirit and fire in every languid pulse." Such a man may well be termed a *Christian* patriot. Place in contrast the two characters of Napoleon and Washington. At the mention of the one, we shudder; at the name of the other we rejoice; the one is associated with all that is inhuman, the other with all that is philanthropic; the one seeks to gratify an insatiable ambition, by deluging his country and the world in misery; the other to break the shackles of tyranny, and prepare all for a glorious immortality. The only material difference between these two individuals lay in this—the former had no cultivation of heart, the latter had. He who combines goodness of soul with correct views of government, is sure of success in managing the ship of State. He will have the respect and love of his subjects, and of course they will second his efforts; but above all he will enjoy the favor of Him who controls the destinies of nations. While such a man will maintain with becoming firmness the great truths of self-government and the rights of his country, he will never close his ear to the cries of justice. In the discharge of his duties as Chief Magistrate his ultimate end will not be to obtain pillared piles, or eternal pyramids to recount his praises. It is enough for him if his name exists in the heart, in the affections of a people whom he has made wiser and better by his administration. It is sufficient for him if he can "wrap the drapery

of his couch about him," and lie down with the conviction that he has performed the highest duties to his fellow-men, and fearlessly await the reward of his Judge. Does not the sense and experience of every man say, that in the hands of such a person the liberties of a nation must be preserved? Elevate, then, no man to stations of such honor and trust who is morally incapacitated for its duties, who would trample under his feet the Revelation of Jehovah, despise the first principle which governs Heaven—"love to God," and the second law obligatory upon earth—"love to man."

These remarks apply with equal force and truth to those whom you should select as your legislators. Look at those who compose your State and general assemblies, and then ask how large is their number who, from their moral disability, are unable to advance your happiness. Will those who are themselves profligates tear down your gambling houses, and demolish your haunts of iniquity? Do you not blush that such should be honored with seats where no unhallowed tongue should speak? that vice should be mingled with virtue, and that the tears and prayers of *true* patriotism should be mocked by the sneers and chills of infidelity!

But the character of such men is the character of their constituents. In general, every representative is a sample of the moral, as well as the intellectual traits of those who depute them to legislate. If the former are men addicted to habits of intemperance and immorality, so are a majority of the latter. If ignorance, depravity, and party rancor, distinguish the one, rest assured they will the other. Judge, then, from your knowledge of the persons who occupy your halls of legislation, to what extent a reformation should be effected, if we would most successfully strengthen the bonds and blessings of our Union. We congratulate you that the means of knowledge are increasing, that colleges and seminaries of learning are arising in various sections of our land. Let such institutions be supported and multiplied. They are the beacons that will light your care-worn mariners to an anchorage of safety, when the political elements are enraged. But while you are enthusiastic in establishing these higher departments of science, and filling them with the sons of the wealthy, neglect not those of a lower grade.

As many of the rising generation have not the resources whereby to enjoy the benefits of the most desirable course of education, let the noble system of **FREE SCHOOLS** be every where extended, that all may qualify themselves to discharge the duties of civil life.

us in war and peace, will be uplifted to destroy our possessions and lay our honor in the tomb. If then a relation so near subsists between us, let it be manifest in all our words and actions. Because we may differ as to the precise principles best adapted to increase our interests, it does not follow that ill will or disingenuous feelings should be cherished in our bosoms towards each other; that we should hold those who disagree with us as *enemies* to their country; patriotism may be as ardent and pure in that man, whose opinions are *erroneous*, as in him who entertains correct views of government; it is an error of the *head* and not of the *heart*. We have no warrant, then, to charge a man with wicked motive, who advocates that which his *intellect* if improved would not teach. Such conduct tends to gender strife, and separate our affections even from our country, and when the crisis arrives, where its safety demands our mutual co-operation, prejudices and hatred may be found created which will act as barriers to our united exertions.

To the end that no catastrophe like that we have mentioned may occur—that our southern skies may never again be overcast with the dark and frightening clouds of disunion, or any portion of our hemisphere be again rent with the hurricanes of popular clamor and excitement, let us draw tighter the bands of love; let sectional jealousies be abandoned; let us seek for those to be our rulers who are gifted with proper abilities, whatever their names, their party, or wherever their homes; let us be so firmly united that those who are now anxiously longing to behold our ruin, may behold in the perspective terror and disappointment. Let it not be our fault if our country does not flourish, and increase in strength and honor to the latest generation; let *our* exertions be so directed that though star after star may fade from the political heavens, yet the star of America shall continue to shine to the close of time.

Fellow-citizens: The foundation of our prosperity must be laid deep in the spread of intelligence, sound morals, and public order. Far be it from us to intimate that the science of war should not be cultivated by our countrymen. We would not take even a leaf from the chaplet which encircles the brow of the *patriot* warrior. The immortal declaration to which we have this morning listened, was sustained only by the best blood of our country, and its great principles carried through at the point of the bayonet and cannon's mouth. There are crises at which we must summon up all our might in arms, stand upon the bulwarks of our liberties,

and even give our lives away when our country calls for the sacrifice. But we wish to overthrow the notion that military prowess *alone* will be a sufficient safeguard to our interests.

All history will bear me out in the assertion, that it is not the splendor of shields and swords that will give lasting glory to *any* government—it is not the display of banners, drenched in human gore, or the chaplets of our warriors, that will immortalize the American name. No! he who seeks for laurels like these, with which to garnish his country, seeks for leaves that will wither and fade; for we have every indication that the summer of chivalry has past, and winter must entomb them, to decay and mingle with the earth. The age has gone by when the names of a Cæsar, or Frederick, or Bonaparte, or Wellington, will be the brightest gems in the crown of a nation. As men are advancing in knowledge and civilization, they are becoming more refined in their moral feelings; humanity and love are taking the places of the barbarities of the battle field, and nobler and more angelic employments are engaging the ambition of the world. The time has gone by, when the most enchanting and lasting theme for the poet shall be the tale of massacre on the plains of Troy, and when a nation's honor is to be insulted by the domestic trifles and freaks of puerile kings. Another Homer will never make an Achilles the hero of his song. Another Virgil will never begin the inspiration of his muse with "*arma virumque cano*." The time is at hand when we shall no longer look with sympathy upon the mangled body of a Hector, or weep over the misfortunes of an Æneas. Go, visit Vernon, and ask the shades of the illustrious dead, why no gorgeous marble presses his sleeping remains? and I fancy you hear the voice of the hero chiding you for the invidious question, in the answer, that "the spirit of the Alexanders has passed away, and a reign of brotherly affection is ensuing." Go to the heights of Charlestown, and there ask why that grand and peering obelisk has gone up so slowly? and you have the reply, not that the valor of those for whom it was designed is not justly appreciated, or that their names have sunk into oblivion; far, very far, from this; but it is that every trace of that scourge which has set nation against nation, and brother against brother, may be forgotten, and universal peace be restored to all mankind.

If the thrones of despots could speak, would they say they fear our military power more than the moral weapons we are forging to set their subjects free? Go! look into the book

Cast your eyes westward, it has been said that the present century will close with a population of twenty millions in the valley of the Mississippi. Shall knowledge keep pace with this vast increase of our race? What is now the condition of its inhabitants? Coming from every quarter of the globe, many of them have by education the principles of absolute monarchy strongly implanted in their minds. Of a government like our own, they can have no correct conception. And, yet, with all these disqualifications, the whole control of this nation will very shortly lie in their hands. Pause, then, patriots and statesmen, philanthropists and christians, lovers of civil and religious freedom! Stretch your eyes from the northern to the southern boundary of this favored empire, look upon the plains crimsoned with the blood of your fathers. see a great confederacy united by common interests, and possessing within themselves every facility for wealth and national honor—listen to the millions of voices which are this day swelling over hill and dale in the anthems of joy. Oh! shall yon sun ever rise or set upon our country in ruins? Shall our “solemn temples be the resort of muttering monks and infidel bacchanalians?” Shall the stranger ever visit our shores, as he now visits those of the once fertile and blooming Palestine, only to see the wreck of human magnificence, and to gather up historic relics of our past existence. But let us not indulge in such gloomy forebodings. It is only for us to say that such shall *not* be the case, and its done. It is only for us to dessemminate the light of knowledge, and instil into every breast the principles of morality and religion, and we shall exceed our own hopes. Let me insist, above all else, upon the importance of these two ingredients needful to accomplish this object. Be not deceived by supposing that “the idolatry of science alone is the purifying and preserving salt of the nations.” The renowned Lord Brougham was in an error, when he exclaimed, in the Parliament of England, “give the people knowledge and they will guard their rights for *themselves*.” The eras of Ethiopian, Egyptian, Chinese, and Grecian illumination contradict the assertion. Modern times also furnish an example to the point. In the reign of Louis XVI, we see France one great school of philosophy. In the language of another, “for a while the philosophers rode proudly and gloriously, like Tritons, amid the waves they had excited, but they had forgotten to provide the only trident of sufficient power to control and allay the storm. The very weapons they had forged in the laboratories of phi-

losophic seclusion, were turned against themselves. They had put the two-edged sword of knowledge into the hands of maniacs, or rather demoniacs, from whose minds were obliterated every sentiment of virtue, every idea of moral accountability. It was not ignorance that deluged France in an ocean of blood, but *unbaptised science*."

Shun then the rocks on which others have wrecked their all. Turn your attention to a speedy and thorough reformation in morals; shut the flood gates of vice; stay the progress of luxury, riots, and over heated party spirit; uproot the superstition and crimes too prevalent among us, and sow the seeds of knowledge and virtue. And, in the midst of our prosperity, let us not be unmindful of Him who has thus far crowned our labors with his smiles and goodness. As a nation we must honor his name, reverence his sanctuary, confess our sins, and be humble at his feet. We must erect an altar in every heart, from which shall go up the pure incense of prayer and praise to Almighty God, the preserver and guardian of our liberties. And then, though the powers of the earth be combined against us, we may still exclaim with heart felt satisfaction, "happy is that nation whose God is the Lord." Then we shall attain an eminence from which no tyrant can hurl us; an elevation where no winds or tempests can annoy us; and while the elements may be in commotion at our feet, we will sit in calm serenity, while the sun of our glory penetrates and dispels the darkness that shrouds the nations of the earth.

